THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

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ON A SOUTH SEA FARM.

THE following letter written on July 28, 1897, from Siupapa, Upolu, Samoa, by a young missionary laboring there, gives a little glimpse of life among the natives of those far-off islands:

After meeting was dismissed last Sunday afternoon Brother Olsen and I were invited by Moses one of our native Saints, to visit his farm some day this week, and as we had a desire to see how the farming industry was conducted by Samoan natives we accepted his kind invitation, and to day, Wednesday, was decided upon as the day that we should make the visit.

This morning, almost before the gray dawn of day was beginning to break upon this land of perpetual summer, we were startled from a sweet dream of home by a rapping on the wooden window near where we were sleeping and a voice crying out in broken English through the cracks of the bamboo wall, "Do you want to visit my farm to-day?"

It was Moses, who had come to ascertain if we were still desirous of fulfilling our promised visit. We reassured him that we would be pleased to be honored as his guests for a little sight-seeing and dinner as soon as our morning school was over, and as he left he promised to have his boy on the ground to guide our footsteps in the right trails in order to arrive in safety at his "farm."

School over, and armed with a cocoanut wood cane, with Telona, Moses' boy, as our guide, we commenced the journey. Telona is a boy of about 8 years of age, has a shaved head, one black eye, the other having been removed some years ago on account of being diseased, and a big sore on one foot which makes him walk in a very much crippled manner, and with his "lavalava" around his neck, where you will usually find it instead of around his loins where it belongs, he is indeed a picture.

Starting from the meeting house here, Telona hobbled along, leading the way through a part of the almost continuous cocoanut grove that follows the beach of the great Pacific the entire distance around the island, and after walking for probably 100 feet over a very sandy trail we emerged as it were from a jungle and beheld the village of Siupapa lying before us. This village consists of just nine oblong and round, thatch-roofed native houses, having the usual cobble rock floors, and boasts of inhabitants not to exceed fifty persons. The houses are scattered along the beach with seemingly no idea as to order of position and none of them are to exceed 150 feet from the water's edge.

Following our guide to the back of these houses, we are attacked on our way by innumerable Samoan dogs. I use my cane to very good advantage by shaking it at one, and making a lunge at another, but missing it by a good ten feet. We soon arrived at an old rock wall about three feet in height, which probably for ages has served the double purpose to this race of people of keeping the pigs which run loose in the village out of their "umu" or cooking houses, which stand immediately behind it, and away from their talo and banana patches, which are all found inland. Climbing over this wall we were led towards an almost perpendicular precipice of propably some 300 feet in height, and were told by our guide that his father's farm was on top.

Over this precipice and down a cliff of volcanic stone for a distance of some 70 feet trickles a small stream of water, having for its source a small spring on top. It falls into a rudely formed bathing pool of about 20x40 feet in size, and in which the water stands waist deep. It is in this pool that we have our daily bath and from which we obtain our daily supply of water, as do also all the natives of the village. Nothing could be seen of this precipice from our position near the wall but a solid embankment of green trees and underbrush, which indeed looks impassable, but as we approach nearer we ascend for a short distance a very steep slope and then there opens before us a kind of natural stairway winding back and forth and up the cliff, which we began to climb.

From rock to root and root to rock we struggle up, seeking assistance by grasping a friendly branch or root which served us the double purpose of helping us up and securing our balance from a fall that is anything but pleasant to contemplate, we at last reached the top, out of breath and covered with perspiration. It is down this dangerous and difficult trail that the natives carry and have carried their daily food for ages, but still the present generation seems in no way inclined to spend a little energy in placing it in a condition of safety and of easier access.

While we wiped the perspiration off our dripping faces and sought a cooling breeze from our hats which we kept in rapid motion, we looked down into the village we had just left as one from a housetop looks down into his garden. The roofs of the village houses can be seen here and there through the thick growth of cocoanut trees that surround them; next is seen the white, sandy beach, then the coral reef appears less than 200 feet from the shore, against and over which the great waves of the Pacific constantly roll, forming one long and beautiful line of white foam

and causing a continuous roar which sounds not unlike that of an engine in the act of discharging steam. Next we saw the grand Pacific whose color is of the deepest indigo, stretching to the south until it joins with some gray floating cloud and sight is lost in ocean, clouds and sky.

Passing along over what appears to be a sort of table-land, walking on a green carpet of ferns and other small shrubbery, climbing over fallen trees and piles of decaying cocoanuts which in themselves would make a Samoan wealthy if taken care of, in the course of a few moments' walk we reached our destination, and right in the midst of this chaos we found the "farm" of Moses. No barns, no cattle, no horses, no farming implements, in fact, nothing is visible that bears any resemblance to a farm excepting a few chickens and two small, scrawny, flea-eaten dogs. We found our host engaged in his talo patch of something less than half an acre, digging around the roots of some of the talo plants with a dangerous looking two-foot butcher knife which serves our friend as a farming implement and cooking utensil.

Our host Moses is a man of probably 50 years of age, stands about five and a half feet, of medium build, has a few short, gray bristles on his upper lip in place of a moustache, and wears short, black hair, streaked with gray, which stands out all over his head like the bristles on a shoe brush. He has a jolly face and a merry laugh, and his long tobacco-colored teeth are brought into plain view as he shakes his merry old sides with laughter. On our approach he immediately left off work and escorted us to his little, low, thatched-roof hut, situated in the center of his talo patch, where we were given an old, greasy mat to sit on, the best on the premises. Both dogs made their presence known, one by barking viciously and the other by endeavoring to lick our faces, when again my cane was used to good advantage in keeping them at a respectful distance. And there was Moses' farm, consisting of not more than half an acre of talo and probably two dozen hills of sugar cane, surrounded by a jungle of cocoanut, bread fruit, asi or mumy apple and innumerable kinds of unproductive trees and brush.

A few feet from the house in which we sat stands another but much smaller hut of similar construction, called the "umu" or cooking house, and as it is customary with us to expect a feast when we visit a farm our interest naturally centers in this. In the centre of this "umu" hut stands a pile of volcanic cobble rock, gray in color from having been heated so many times, and on a closer inspection of the pile we found that it rested upon a number of sticks of wood, which latter fill a shallow hole in the earth underneath.

While Moses grated several cocoanuts and wrung the milk from the pulp with the assistance of a bunch of cocoanut fibers, Telona lighted the wood under the pile of rocks, and soon prospects looked very bright for securing our expected feast. Cooking utensils consist of the aforementioned butcher knife, one wooden dish holding as much as a small bread pan, and a good supply of banana and breadfruit leaves. A few well matured breadfruit were placed upon the pile of rock which in the course of a few moments are thoroughly cooked by the flame that went creeping

up around them. When done, they are peeled with a small stick in the hands of Moses, and being placed in the wooden pan were thoroughly mashed with a green breadfruit on the end of a stick in very much the same manner that potatoes are mashed. The mixture then resembles a pan of dough. Over this were poured the cocoa-milk, or juice mixed with a little sea water in which our host plunged his hands, breaking the dough into small eatable pieces, and we held our plates which in this case were small banana leaves and received our portion of "taufolo," the daintiest of Samoan dishes.

As we finished this first course of our meal a young man and his wife of the village appeared on the scene, bringing with them a basket of ripe bananas and one of asi, and joined the preparation of the articles to be cooked. While Moses prepared some breadfruit the young man peeled some asi, which he sliced and wrapped in banana leaves, and the woman busied herself by making palusami, which is done by holding half a dozen small talo leaves in such a manner that they will hold liquid, into which she poured a small quantity of cocoanut juice and sea water, and wrapped the whole alternately in banana and bread-fruit leaves.

By the time the food is prepared the wood is consumed under the now red hot rocks, letting them down so that instead of forming a pile they line the sides of the shallow hole. On these rocks were placed the several articles of food to be cooked, including some chestnuts, an abundance of which are found at this season. On top of the food is first placed some fresh, clean, banana leaves, the whole being covered with several armsful of dried leaves and rubbish. It takes about an hour for our meal to thoroughly cook, which, when done, we sat cross-legged around in the little hut and enjoyed without seasoning other than the little salt found in the palusami.

In conversation with Moses we learned that he is now living with his 25th or 26th wife, he does not remember which; and in all his marriage experiences he has had but two children, boys, both of whom are dead; so we find that Telona, "Moses' boy," is not Moses' boy at all, but some other fellow's boy.—N. G. STRINGHAM.

A HINT ON TEMPERANCE.

IN a series of "plain talks to young men," by Theodore L. Cuyler, D.D., that well known instructor in ethics makes the forcible remark that "the grace of God is powerless if you voluntarily yield to temptation; it is a defiance to the Almighty for you to leap into the rapids and expect Him to save you from the cataract." Mr. Cuyler then says that no small part of his own life has been spent in bootless efforts to save those who were in the swift and treacherous current, yet the remainder of it will be spent in endeavoring to prevent young men from embarking on the stream which is all music and mirth at the starting point, and all death and damnation at the bottom. He adds that "tons of arguments and appeals have been printed on this vital question, How to save young men from strong drink? but they may all be condensed into one line—Stop before you begin!"

DIED.

WILLIAMS.—In Salt Lake City, Utah, August 22, 1897, Sarah Jeremy Williams, widow of the late Evan Williams. Deceased was born August 11, 1819, in Llanegwad Parish Carmarthenshire, South Wales. She joined the Church of Jesus Christ of Latter-day Saints July 2, 1848, and went to Utah with her husband in 1861.

HYDE.—In Salt Lake City, Utah, August 27, 1897, Elizabeth Lane Hyde. Deceased was born at Radnor, Radnorshire, Wales, February 26, 1811. She joined the Church in 1848, and went to Utah in 1856.

PRATT.—In Salt Lake City, August 26, 1897, Parley P. Pratt, son of the late Apostle of that name. The deceased was born at Kirtland, Ohio, March 25, 1837, and came to Utah in 1848. His early experience was similar to that of the people who settled that region. Salt Lake City was always his home. He filled two missions, one to Europe and one to the Southern States. He also served as a home missionary on his return. He was a president of the fourteenth quorum of Seventy. He leaves a wife and ten children.

WILLIAMS.—At Emery, Utah, June 27, 1897, Emma Jane Hilliard Williams, widow of the late Stephen Williams. She born in Shepton-Mallet, Somersetshire, England, March 31, 1826; was baptized in 1846, and went to Utah at an early day. She leaves ten children, seventy-two grand-children and twenty-four great grand-children.

MORLEY.—At Ogden, Utah, August 3, 1897, Mary Ann Halwood Morley. Deceased was born at Enor, Derbyshire, England, May 2, 1824. She joined the Church in her native land and emigrated to Utah with her husband and part of her family in 1872.

MCKNIGHT.—At Minersville, Utah, August 7, 1897, Lydia, wife of James McKnight. She was born at Norwich, England, in 1826, was baptized in 1855, and went to Utah in 1862.

NEWMAN.—At Red Marley Parish, Worcestershire, England, September 11, 1897, Elder Thomas Newman. Deceased was born at Forest of Dean, fifty-three years ago.—*Utah papers please copy.*

YOUR wife is under no greater obligation to have a smile of welcome on your return than you are to bring perpetual sunshine to the hearthstone; and if she fails sometimes, and you find her irritable and unpleasant, forgive it, and pass it by—you know not the trials and vexations she has met. Speak gently, very gently, and let no root of bitterness spring up to trouble you. Do not tell her she has altered, and that she can bear nothing from you, she has become so sensitive; tell her not of her faded cheeks, and her hair which is turning prematurely grey. She does not like to hear you make such remarks, even if she knows they are true. Ask yourself rather why it is so. Is it the effect of a life of ease and carelessness, or a life of care and labor for you and your family? "Husbands, love your wives, and be not bitter against them."

THE only way by which we can win another for our ourselves is by giving ourselves to that other. Hearts are only bought by hearts; love's flame can only be kindled by love's flame.

REMEMBER that good manners are thoughts filled with kindness and refinement and then translated into behavior.

SPARE moments are the gold dust of time.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 23, 1897.

PERSECUTION OF THE LATTER-DAY SAINTS.

A SPECIAL telegraphic message to the Salt Lake *Herald* from Columbia, South Carolina, dated September 1, 1897, states that Latter-day Saints in the country districts of Fairfield and Kershaw, in that State, have been recently subjected to considerable mobbing. It began while a conference was being held at Fairfield, when, during the night, the meeting house in which the Saints assembled was burned. "A few days later," the account states, "a temporary church building was burned, and warnings were posted on the doors of a house where the visiting Mormons were staying. Then a contractor who was imported to build a brick church was run out of the country, and the Mormons have been unable to get their church built." Violent threats were made against the Elders and converts, and the governor had to be appealed to, as the local authorities were not able to put down the disturbance. The court officials took the matter in hand, and twenty-five men were bound over for trial at the general session of court.

The report as it appears in full may be somewhat exaggerated, but it is evidently true in the main features.

The following item of information appeared in some of the newspapers of this country. It shows that opposition to Mormonism is not dead yet:

"For the past two or three nights the streets of Luton have been the scene of disturbances consequent upon the preaching of four young Mormon missionaries just arrived from Salt Lake City and Utah. The leaders of the religious sects in the town have set themselves the task of combating the doctrines of the Latter-day Saints by holding rival meetings in the square, and on one hand may be heard a Mormon setting forth the articles of Utah belief, and on the other enthusiasts of Nonconformity charging the disciples of Brigham Young with trying to induce women to emigrate to Salt Lake City. Late on Monday night the Mormons were forced to beat a retreat, but their flight had to be effected amid a shower of stones. They reached their lodgings in safety, but before dispersing the crowd pelted the doors and windows."

Elder Jesse T. Badger, writing from Dover, on September 20th, 1897, mentions that people there have been incited by certain preachers to mob the missionaries. An extract from his letter is given herewith:

"Many people of Dover seem to be much stirred by the Elders here. We hold meetings every night when it is favorable and large crowds have even stood out in the rain to listen to opposition and hear us answer the

same. Every night when we finish certain professed preachers of righteousness hold a meeting and you can conjecture about what comes forth from their hearts and lips. There have been some slight indications of mob violence from the rowdies as a result of the bitter harangues from the preachers. But on the whole we have been given a very fair hearing and have many silent friends.

"Last Sunday evening the rowdies of the street persevered and succeeded in mobbing myself and a friend who endeavored to protect me. Brother Horsley, my companion missionary, was overlooked and thus escaped from the trouble, and followed in the rear. It started in the public square with crowding while we were conversing. We started for home and a 'pack of a thousand,' as the policeman, who finally gave us protection, said, followed, shouting, yelling and hissing. Turning into the back streets, thinking there would be no personal violence, we hoped to shake off the crowd, but they would not leave us. Then followed sundry punches, blows, slaps on the face, and throwing of fine sand and gravel. We fortunately met a policeman who gave us protection. The number of the crowd was a little exaggerated by the policeman.

"The Luton episode has inspired the crowd here who have been stirred up by certain preachers. None of us were hurt. We shall get and have protection in the future."

There is something significant in the fact that wherever the Latter-day Saints promulgate the doctrines of the Gospel of Christ they meet with strong opposition, though not always of a violent form, as in the case first above mentioned. Why is it that they, from among all the religious societies of the Christian world, should be singled out to be so vigorously opposed and persecuted? The doctrines they advocate are none but those taught by the Savior and His disciples, and in which all Christians are supposed to believe. Such treatment as they receive only confirms them more strongly in their faith; and they are sustained by the consoling words of the Savior: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you;" and also by the promise of the Apostle Paul: Yea, and all that will live godly in Christ Jesus shall suffer persecution.

E. F. P.

Dr. G. Stanley Hall, president of Clark University and one of the leading educators of the United States has been giving a course of lectures on educational topics before the Brigham Young Academy summer school, at Provo, Utah. On Sunday evening, August 22nd, he delivered a lecture on "Heredity and Instinct" in the Salt Lake Tabernacle. He expressed great pleasure in his visit to Utah, and said the insight he had gained to the character, social customs, religion and philosophy of the Latter-day Saints had been a revelation that had surprised and delighted him.

President Woodruff, whose health has been poorly for some time, is reported in the latest newspapers from Salt Lake, as feeling much im-

proved. He attended the afternoon services in the Tabernacle on Sunday, August 29th, and addressed the assembly at considerable length.

THE Anchor Line Steamer *Furnessia* which left Glasgow on September 20th, with a company of Saints and Elders aboard, arrived in New York on the 19th inst.

RELEASE.—Elder A. Z. Marshall, who has been laboring in the Leeds Conference for the past four months, has been honorably released to return home September 25, 1897, on account of sickness.

THE CASE OF MOSES THATCHER.

THERE has been a great deal of curiosity manifested and great interest created by the fact that Moses Thatcher has been upon trial for his fellowship in the Church of Jesus Christ of Latter-day Saints before the Presidency and High Council of the Salt Lake Stake. Many false statements of the causes and proceedings in the case have been given through the public prints, the information generally being only of a hearsay character, where not actually coined in the brain of the imaginative reporter. In order to correct the wrong impressions that have been made, and to present the case truthfully in all its aspects for the information of all interested, the *Deseret News* now gives a brief account of the trial, with the signed documents that go to make up the record.

The proceedings before the High Council were commenced by a complaint (which appears below) entered by a committee of three of the Council of the Apostles on behalf of the Church, and Brother Thatcher at once signified his intention to appear. The case was tried under the ordinary rules of the High Council, except that greater latitude than common was allowed in the introduction of evidence and in statements on either side, and adjournments were taken from time to time in consideration of the still feeble condition of the defendant's health. Thus the proceedings, which commenced on Friday, August 6th, continued, with daily sessions (excepting Sunday) to August 13th. Every opportunity which he could desire was given him to explain his position and feelings, and after hearing the speakers on both sides of the Council, and also those who filed the complaint, he made a plea in his own behalf, in which he expressed his willingness and his desire to make right all the wrong that he had done to any of his brethren and also to comply with the decision of the Council, whatever that might be. He admitted that he had been in error, and in the dark—that he had been seeking for light and that it had come to him through what had been developed in this trial.

It will be seen from the findings and decision given below that the matter did not rest, as stated and supposed by some, upon Brother Thatcher's refusal to accept the Declaration of Principles, but rather upon his general course of hostility to his brethren, particularly those who stand at the head of the Church. It appeared, however, that much of that was predicated upon a misunderstanding of their motives and purposes; and instead of taking that Declaration as it stood, he assumed

to make an interpretation of it corresponding to his preconceived notions of what he thought the leaders of the Church intended to do. His public utterances by letters and speeches were reviewed; some of these were much modified by his explanations; others which were generally understood to refer to the presiding authorities of the Church were explained as having no reference to them at all; thus the "bondage" and "oppression" and "trouble" to which he had alluded were explained to be such as he feared would come from sources outside the Church and not from its leading authorities.

Great plainness of language was used in presenting to Brother Thatcher the position in which he stood and the effect produced on the public mind by the course he had pursued. After the hearing was concluded and the Presidency of the Stake had taken the matter under advisement, they presented the findings and decision given below, which were unanimously sustained by the High Council, and were satisfactory to those who filed the complaint. Time was given to Brother Thatcher to consider whether he could and would fully comply with the decision, and to formulate such a document in his own language as would express his views and feelings—this limit of time being fixed at thirty days. From his letter, which follows, it will be seen that he has at once acted in the matter, endorsing the decision in the most unequivocal manner, and manifesting a spirit of humility and repentance that will be very gratifying to all who have a real interest in his welfare. By the final approval, on the part of the Presidency of the Stake, of his conduct in this matter, he retains his standing and fellowship in the Church.

We now present, without further comment, the documents in the case, these being in their order, the complaint, the findings of the Presidency of the Stake, their decision, Brother Thatcher's endorsement of that decision and his letter to the Stake Presidency, and the latter's acceptance of his letter and endorsement as a satisfactory compliance with the decision:

THE COMPLAINT.

SALT LAKE CITY, Utah,
July 30th, 1897.

To the Presidency and High Council of the Salt Lake Stake of Zion:

Dear Brethren—We hereby prefer a charge against Brother Moses Thatcher of apostasy and unchristianlike conduct, exhibited in public speeches, private conversations, in interviews through newspapers and in other ways, showing a departure from the spirit of the Gospel and the doctrine and discipline of the Church of Jesus Christ of Latter-day Saints, such as to forfeit his right to fellowship and standing in the Church.

Your Brethren,
BRIGHAM YOUNG,
FRANCIS M. LYMAN,
HEBER J. GRANT.

THE FINDINGS.

Apostasy, as has been argued here, varies in its extent. In a general way apostasy means revolt. It is so defined in the dictionary. But the

Prophet Joseph Smith says in this connection: "The moment we revolt at anything which comes from God, the devil takes power." (Compendium, p. 288). On this ground "apostasy" includes any revolt or departure from a rule or regulation established by the Lord, whether in person or by His appointed servants.

We consider that Moses Thatcher exhibited an apostate spirit and was unchristianlike in his conduct.

First—In his interview published in the Salt Lake *Tribune*, which he has admitted to be in the main correct as to his views though not as to his exact language; he there virtually charges the authorities of the Church with bad faith, in declaring, first, that they would not interfere in politics, and next that they intended to and would so interfere, and that this "practically annulled their former declaration." He also announced his readiness to champion "the cause imperilled" by the latest declaration of the Church authorities.

Second—In giving to the public private correspondence between him and President Lorenzo Snow, which related only to Church and quorum matters.

Third.—By using language as follows in his reply to President Lorenzo Snow, published in the *Tribune* and *Herald* of November 11th, 1896:

> Although the judges before whom I am to be arraigned have nearly all expressed an opinion as to the merits of my case; although my accusers are to sit in judgment over me; although a verdict has already been delivered against me and without a hearing.
>
> In a conversation with President Lorenzo Snow, on the train between Salt Lake and Brigham City last Saturday, November 7th, I was given the impression that I have absolutely nothing to hope for in any other than a public hearing such as I now request.

Fourth—In writing to President Lorenzo Snow, November 11, 1896, saying:

> I shall not trouble my brethren therefore to convene in a special meeting named for Thursday at 2 o'clock, p.m., in the historian's office.

And this after the meeting had been called at his special request.

Fifth—By resorting to the quibble that he was "not invited" to the meeting one week later, when he was notified that his case would be considered, and in stating, "since judgment in these matters has been already passed."

Sixth—In charging President Lorenzo Snow with publishing "matter in order to gratify the apparent curiosity of five young men," and describing his (Brother Snow's) explanations as "a bitter and acrimonious communication."

Seventh—By endeavoring to make it appear that the authorities of the Church, in publishing the Declaration of Principles, had contradicted what they had previously announced in the *Deseret News* and an interview with the Salt Lake *Times*, as to the political liberty of the members of the Church. He used this language:

> As I have already stated, I understood the manifesto at the time it was handed me for approval, just as I understand it now. While it ostensibly appeared not to restrict the liberties of the people, yet there was no limitation to its application, and in view of the fact that nearly every male member of the Church holds some office, and, as there has

as yet been no public decision announced as to the officers to be controlled by it, there have arisen disputes and differences of opinions as to its intent. This being true, and the danger being that it could be applied to restrict the liberties of the people, I cannot sustain it. I thought then, as I think now, that such a course would be a stultification. I had never dreamed that a condition would arise in my life where I could not serve God fully and yet yield my complete allegiance to my country and to my State. The spirit of the manifesto, as it appealed to me, was in violent antagonism to all I had believed and publicly proclaimed for many years, and I could not, and, so far, have not been able to bring myself to a point where I believed I should yield my political judgment to any set of men, however praiseworthy their intentions.

When the manifesto was presented to me it appeared to my mind as a command on all to recognize the right of the Church authorities to control political concerns; it meant, so far as I was concerned, a recantation of the principles I had for years advocated—a receding from the ground I had occupied during the division movement, and, above all, it made me feel that I would be untrue to myself. I do not claim that I cannot be wrong; but with the light I have, the manifesto (applied as its construction will allow, or as it would be interpreted by men whose personal ambitions might control and subvert their sense of right,) could be operated to the injury of the State.

Eighth—While protesting against the mingling of religion and politics, he repeatedly thrust his differences with the Church into political speeches; as for instance in the Legislature at the close of the senatorial contest, and at a reception given to him at Logan, February 12th, 1897, and also a reception to the Idaho Legislature at his house February 21st, 1897:-

There is room in this new State for all societies and all organizations, but they must confine themselves within proper limits. The men who enacted the supreme law of this State, made a covenant with the citizens thereof and with this nation that certain things should be done and performed, and we must keep those covenants. He who desires peace and prosperity for Utah, will draw the line sharp between the rights of the citizens and the powers of the State and those of the Church. He who votes for the union of the two, or the overriding of the Church by the State, is no friend of Utah. He who invites the intervention of the Church in State matters is an enemy to Utah. If we think we can bring peace and continual prosperity to this new State by temporizing with this question, we will be mistaken.

* * * * * * * * * *

With the same honesty of purpose, but with a much more joyful heart, he had voted with his quorum to grant the Saints entire political freedom. He meant it then, he just as sincerely meant it now. He who thinks because we are surrounded by the walls of statehood that it is now safe to unsay that which has been said, to proclaim by word or act that there was any duplicity or double dealing in order to secure desired concessions, is mistaken. He had not laid aside his office in the Church to obtain political honors, but because he saw dire calamity confronting the people if this course were taken. His audience knew the position he had occupied for forty years on the question of liberty, and he could not now with one act expunge that record and stultify the avowed sentiments of a lifetime.

* * * * * * * * * *

He spoke of the struggles of the Mormon people in the early days, and dwelt on the relations between the Church and the State under a Republican form of government. He described the position he had taken on this subject and reviewed some of the circumstances connected with the recent manifesto and his refusal to sign it. He conceded that the Church had a right to discipline its members for the infraction of Church rules, but it had no right to carry Church matters into political affairs.

Ninth—In his own published explanation of the remarks he made in the Legislature about a higher allegiance, as follows:

No legislator can keep his oath of office inviolate, if he or she allows the officials of an ecclesiastical organization to control his actions within the province of the State.

The day must come in Utah when he who [being an officer in the State] holds a higher allegiance [to the chiefs of any alien or Church organization] than that which [under his solemn oath] belongs to the State, must not be a lawmaker in the halls of the State.

Tenth—In the same article he uses this language:

Doubtless a great struggle is now inaugurated in Utah, a struggle for freedom, for liberty, for the integrity of free government, for the principles incorporated in American institutions. If the State is to be controlled by the dictation of the Church its sovereignty is lost and its independence is a myth, an irridescent dream. It is a cause of profound gratitude and thankfulness that so many noble and true women and men, chosen as the representatives of a great and earnest people, have stood unflinchingly in the face of intense and unscrupulous opposition, day after day, for more than half a hundred ballots as exponents and advocates of the principles of Jefferson and Jackson.

It is only in this spirit that Utah will continue redeemed from a thraldom as obnoxious as that of African slavery or Russian serfdom.

Also this:

The State demands of its citizens and lawmakers duty well and faithfully performed under oath. The Church demands of its members, the same individual, another and different thing. The "higher allegiance" to which I referred would require obedience to the Church. Here is a conflict. Who is responsible? Under our State Constitution the Church is responsible. That being so, the proper solution of the conflict and difficulty is simple. Let the Church vacate the forbidden ground and all will be well.

I repeat, those holding such "higher allegiance" should find no place in the halls of the legislature.

Eleventh—The same ideas were elaborated in his speech introducing Mr. Warren Foster at Logan, February 17th.

Twelfth—No matter what were his intentions, the effect of his utterances and course on the public mind was that he was fighting the Church on a vital question, namely, the political liberties of the members of the Church. That he was the champion of freedom as against the chains which the Church was forging to bind them. That the Church was endeavoring to dominate the State and interfere with its functions, and he was opposing that attempt. That the leaders of the Church had promised political liberty to the people in order to gain statehood, and then had changed their policy, and promulgated a new rule, to dominate them and restrict their political liberties, and were thus guilty of double dealing and punic faith.

This is shown by the letter introduced by Brother Thatcher from the Presbyterian preacher at St. George, the article by the Catholic priest at Denver, introduced by Brother Grant, the letter written by Brother E. G. Woolley at St. George, the rallying around Brother Thatcher of the enemies of the Church, the endorsement of the hostile press, and the cheers of the multitude who were antagonistic to the Church leaders.

Thirteenth—The letter written by Elder B. H. Roberts to Brother Thatcher shows that Brother Roberts perceived the effect which had been produced on the public mind by their united course; and in not listening to the appeal thus made and not endeavoring to correct that wrong, there was an unchristian spirit exhibited by Brother Thatcher.

We recognize the fact that Brother Thatcher's bodily afflictions have been great, and that they weakened him in mind to some extent, or rather

that they tended to cloud his brain while in the time of his greatest trials. This should be considered when the degree of his wrong is determined.

Brother Thatcher evidently fostered the idea that his brethren of the Twelve, or some of them at least, were his enemies, and that they desired his injury, to crowd and crush him; and this affected his mind as much perhaps as his bodily infirmities. In this he was wrong, as he now appears to perceive.

He also evidently allowed the idea to be magnified in his mind that he was under great obligations to his party, and that these were such as to overshadow his previous obligations to the Priesthood and the Church. Yet there was nothing in them to prevent Brother Thatcher from consulting with his brethren in reference to matters so important, as affecting the welfare of the whole people.

Now as to the *Argus* matter: Brother Thatcher has cleared himself of the suspicion that he was financially interested in that paper, or was responsible for its utterances and cartoons. But he might have repudiated those libels and shameful pictures in some public way, and we think he ought to have done so. The fact that prominent men have refrained from replying to or noticing falsehoods in the public prints reflecting on themselves, does not apply to nor does it touch the case of Brother Thatcher's neglecting to repudiate things that reflected upon his brethren and exalted him, and created the impression that he favored them. We think he erred in not condemning those things in some public manner.

As to his plea that he sustained the Church authorities so strongly that he would have gone to the middle of Africa, if they had whispered to him that this was their wish, the fact that he would not conform to the simple rule which they submitted to him for his signature, weighs heavily in contrast.

But in all Brother Thatcher's departures from the true spirit of a servant of the Lord, he was laboring under a misapprehension of the purpose of the Church authorities and of the meaning of the rule in the Declaration of Principles. This was what led him to place them in a false light before the public, and thus bring them into disrepute and cause disaffection and division among the Latter-day Saints.

The spirit he has now manifested, and his expresion of willingness to do all in his power to make right such wrongs as have been brought about, though unintentionally, by his course and writings, commends itself to our consideration. We are glad that light has come to him and that he can see he was in error, when he set up his individual judgment against that of all the leading authorities of the Church.

It was a monstrous notion that all these leading brethren were guilty of "double dealing and punic faith." It was one that should make any man pause and reflect and ask himself if he himself was not in the wrong and had misjudged his brethren.

We are thankful that this investigation has been conducted in kindness and patience and deliberation, and with a desire to bring forth the truth. Brother Thatcher had the right to place his case, as he viewed it, before his brethren with as much detail as he desired. Having done so he has

submitted it to this council in a spirit of humility, which is very gratifying to us, and we believe pleasing to the Lord.

It was also very gratifying to hear Brother Thatcher acknowledge the Apostles as the mouthpieces of the Lord, clothed with authority as Prophets, Seers and Revelators, and acknowledge that they were seeking his salvation while probing his ailment to the very bottom. Such acknowledgments are indicative that Brother Thatcher is ready to comply with our decision, which is as follows:

DECISION.

We therefore decide that the charges against Brother Moses Thatcher have been sustained, and that in order to retain his standing and fellowship in the Church of Jesus Christ of Latter-day Saints he publish a statement to the satisfaction and approval of the Presidency of this Stake of Zion, fully covering the following points, viz:

That in taking the position that the authorities of the Church, by issuing the Declaration of Principles, on April 6, 1896, acted in violation of pledges previously given, and contrary to what they had published in the *Deseret News* and given to the Salt Lake *Times*, he was in error and in the dark.

That he now sees there is no conflict between that Declaration and their former utterances in reference to political affairs.

That he was mistaken in conveying the idea that the Church authorities desired and intended to unite Church and State, or to exercise undue influence in political affairs.

That wherein the public have been led to believe through his utterances that the leaders of the Church were forging chains to bind the members of the Church, an impression was created which he did not intend and does not wish to prevail.

That wherein he has placed the authorities of the Church in a false position, however unintentionally, he has done them an injustice and is ready to make such amends as lie in his power.

That he acknowledges the First Presidency and Council of the Apostles as God's servants, as Prophets, Seers and Revelators, and their authority as supreme in the Church.

That when one man is out of harmony with them in the enunciation of a rule for the guidance of the Church, he must submit to the rule or be regarded as not in full fellowship.

That no member of the Church has the right to oppose and bring into contempt any rule of the Church which has been formulated by proper authority, especially when it has been adopted by the Church as a body.

That he was in error in stating in his published letter to President Lorenzo Snow:

> During all these weary months, while friends and physicians believed I was on the verge of the grave, I was administered to only once by members of our quorum, although day after day engagements made for that purpose were for reasons unknown to me not kept.

In this connection he may state that one such engagement was not kept, but that this was not an intentional breach of promise.

That in speeches and published letters he has used expressions which had been better unsaid, and that he regrets their utterance.

That he knows of no higher allegiance of more solemn and binding obligations than those of a religious character, between a man and his God.

That in speaking of "chains," "oppression," "curtailment of liberty," "malice," "anger," "spite," and "revenge," he did not intend to reflect upon the authorities of the Church in any way, and is grieved that his language has been so construed.

That in failing to attend the meeting of the Twelve Apostles on November 12th, and again on November 19th, he made a grave mistake, which he now regrets, though he did not see it then in that light.

That he believes his brethren of the Apostles have been actuated by a desire for his salvation, and not his destruction, and that though their rebukes have been sharp, they were intended to bring him to a sense of his true position.

That wherein he has wronged any of his brethren by word, deed or improper understanding of their spirit and intent, he now asks their forgiveness.

That he has obtained light wherein he was in the dark, and can sustain in his faith and feelings the authorities of the Church, its doctrines, rules and regulations, and desires the fellowship of the Church, and humbly asks forgiveness for all his faults.

ANGUS M. CANNON,
JOSEPH E. TAYLOR,
CHARLES W. PENROSE.

BROTHER THATCHER'S ENDORSEMENT.

Without qualification or mental reservation I accept this decision in full.

MOSES THATCHER.

HIS LETTER.

SALT LAKE CITY, Utah,
August 13th, 1897.

Presidents Angus M. Cannon, Joseph E. Taylor, and Charles W. Penrose:

Dear Brethren—I have before me your decision, as approved by the High Council of the Salt Lake Stake of Zion, specifying the conditions by which I may retain my standing and fellowship in the Church.

In connection therewith it is, I believe, well understood that all arguments, deductions and conclusions based upon erroneous premises partake of the nature of the premises themselves.

My case has proven no exception to the general rule. When it came before the Council for a hearing, I informed you that I was seeking light and believed that the Lord would manifest it in the findings of that tribunal having well defined powers and competent jurisdiction.

So when it determined and definitely decided that there existed no disagreement or conflict as between the former authoritative public announcements respecting the individual liberty and personal political freedom of the members of the Church and the announcements contained in the